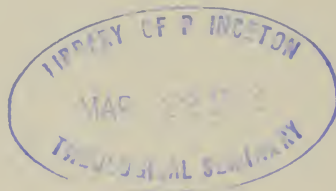
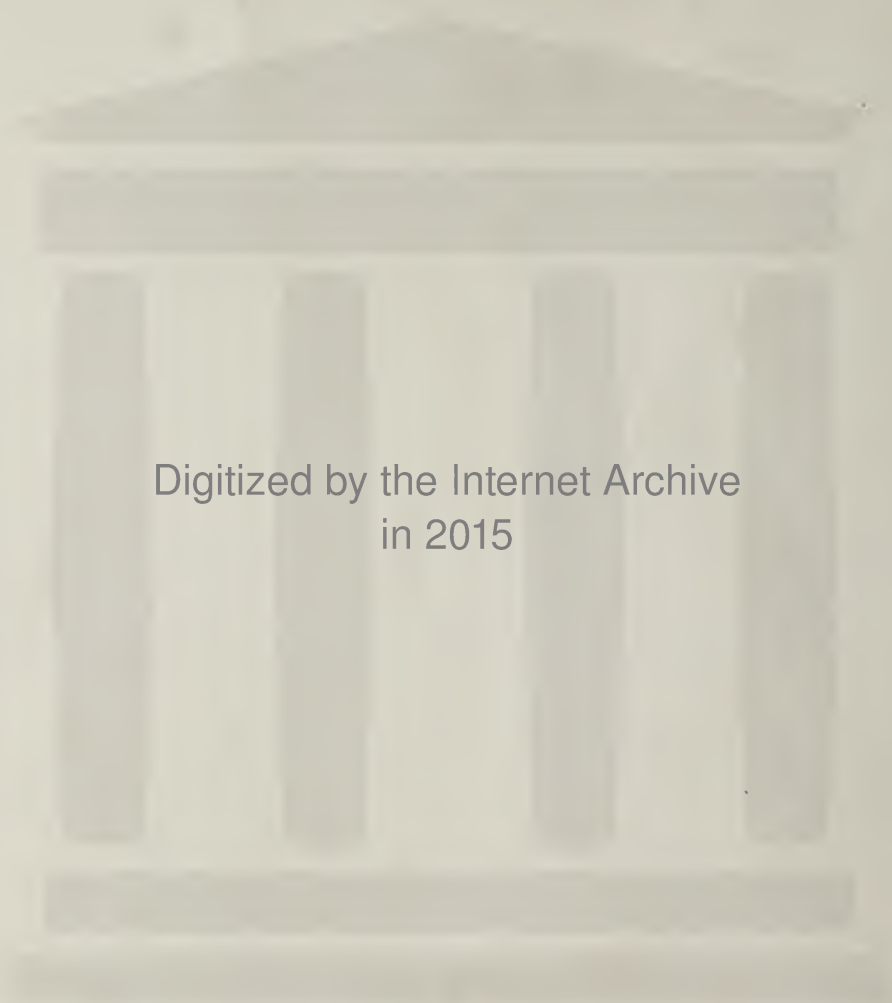


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1933



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THE CHRONICLE

LONDON
MISSIONARY
SOCIETY

黑生苗在清江境內性情凶惡
遇富戶則勾連亞賣執火持
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第六

THE

OF

THE

LONDON

MISSIONARY

SOCIETY



"China Calling"

SEPTEMBER 1933 PRICE TWOPENCE

ANNOUNCEMENTS

The RegisterArrivals

Mrs. A. J. Macfarlane and son, from Hankow, May 13th.

Mr. J. B. Tayler, from Peiping, July 5th.

Miss M. W. Ling, from Kaurapukur, July 7th.

Miss M. Lochhead, from Imerimandroso, July 10th.

Mrs. Harold Taylor, from Niué, July 16th.

Rev. and Mrs. R. Haydon Lewis, from Kanye, July 17th.

Departures

Mr. and Mrs. Wm. Freshwater, returning to Kafulwe, per s.s. *Carnarvon Castle*, July 14th.

Prof. T. C. Chao, returning to China, per s.s. *Conte Rosso*, from Venice, July 14th.

Miss E. M. Hancock, returning to Peiping, per s.s. *Glenshiel*, July 15th.

Dr. and Mrs. F. W. Norwood and son, proceeding on a world tour and visiting mission stations, per s.s. *Usambara*, July 15th.

Rev. D. O. Jones, returning to Madagascar, per s.s. *Compeigne*, from Marseilles, July 19th.

Miss C. Lenwood, Miss E. G. Taylor and Miss Myfanwy Wood, returning to China, per s.s. *Empress of Britain*, July 29th, via Canada.

Miss E. Downs, returning to Samoa, per s.s. *Empress of Britain*, July 29th, via Canada.

Miss L. Stanyon, returning to India, per s.s. *Cathay*, July 28th.

Mr. Herbert Noble, proceeding to Hong Kong, per s.s. *Corfu*, August 4th.

Births

CLEAVER.—On July 11th, to Rev. and Mrs. Percy D. Cleaver (*née* Lilian May Jeffrey, late of Cuddapah, S. India), a daughter, Dorothea Ruth.

STALLAN.—On July 25th, to Rev. and Mrs. C. G. Stallan, of Tutuila, Samoa, a son.

The Monthly Prayer Meeting

Will be held in Livingstone House on Friday, September 15th, at 5.30 p.m. Rev. A. Parker, of the Thames Valley Group of the M.A.C., will preside, and Mr. F. H. Hawkins hopes to attend. Will our friends in London join with us in the service of prayer?

List of Exhibitions. 1933

October: 11th–14th, Whitehaven; 17th–19th, Keswick; 24th–27th, Bungay. November: 2nd–7th, Tottenham District; 15th–22nd, Chatham.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Luncheon Hour Talks for City Men

These will be resumed in October, and the programme for the autumn is as follows:—

Wednesday, October 11th, Mr. H. S. Keigwin, M.A., M.B.E.: "Africa."

Wednesday, October 25th, Canon A. W. Davies, D.Litt.: "India."

Wednesday, November 8th, Lady Simon: "Slavery."

Wednesday, November 22nd, Rev. Nelson Bitton: "Australasia."

Wednesday, December 6th, Lt.-Commander Hon. J. M. Kenworthy: "World Outlook."

All men are cordially welcome. Charge for luncheon, 1s. 6d. We meet in the Memorial Hall, Farringdon Street, 1 to 2 p.m. prompt. Programmes on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

Wants Department

Violin—Duplicator—Boys' Shirts—Scripture Pictures—Boxes of Alphabet—Bandages—Pieces of Material of all kinds, even including large "rags."

Many readers must have no further use for copies of current literature which would be so gratefully received by our missionaries. The following are in special request: "Children's Newspaper," "Child-Education," "Expository Times," "Good Housekeeping," "Geographical papers," "Hibbert Journal," "Illustrated London News" (or similar), "International Review of Missions," "Listener," "My Magazine," "Manchester Guardian," "New Statesman," "Punch," "Public Opinion," "Quiver," "Review of Reviews," "Spectator," "Sphere," "Weekly Times," Women's Magazines—needlework, educational, medical and nursing, theological, etc. Please send in your name and address with name of periodical, and an overseas address will be sent you.

Friends intending to send gifts abroad should first consult the Wants Department, especially in the case of parcels for China. Send postcard to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1. The leaflet "The Helping Hand" will be sent free on application.

Contributions

The Directors gratefully acknowledge the following anonymous gift: "M.A.," 2s. 6d.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

SEPTEMBER, 1933

A Complete Smile

By GEO. C. DORLING, F.R.C.S., L.R.C.P., of Tientsin.

ONE Sunday morning, a rickshaw man brought into hospital his ten-year-old son, obviously very seriously ill. He had had a running ear for over a year, and now it was much worse. It was an acute mastoid with complications. That half of his face was paralysed. His temperature was 106 degrees Fahr., and repeated shivering attacks and a tender cord in his neck showed that the dreaded complication of a septic clot forming in the jugular vein had already occurred. Pieces of this clot were breaking off and flying round in the circulation every few hours, liable to stop anywhere.

In our fourth floor ward on that sunny Sunday morning after I had examined him completely, I felt here was a case which was too much for me. I had never done a mastoid before, let alone one with these complications. Then the child was so ill and it had been neglected to such a late stage that the risk was too great. It would mean a lot of very delicate chiselling away of bone, exposing the largest blood vessel in the neck, and possibly the coverings of the brain as well. I am no ear specialist. No, I could not tackle it. When I told the nurse we would not operate, the father turned to me and said, "Doctor, if you do not operate, he cannot get better, he will surely die; please operate." I explained how very risky it was, and I felt for once that I really did funk doing this operation. He repeated what he had said, and added, "It is his only chance, won't you try?" I knew what he said was true, and the words "If you don't operate, he cannot get better" went straight to my heart, and I could only reply, "We will try."

While the nurses were busy preparing the operating theatre, I went to my room for a few moments' quiet. Every medical mis-

sionary has these sacred memories of times when a very difficult case has driven him to seek help from above. He kneels so inadequately, so weak in faith; he rises with confidence, feeling sure of the Unseen Helper. The operation went as smoothly as if we had done hundreds before.

The cure was dramatic. No fever and no pain since the operation. Even the facial paralysis, which was evidently due to pressure on the facial nerve, recovered, and the little fellow took delight in showing me every morning how he could smile, at first with only half of his face, but gradually more and more until it was a complete smile. He went home on the thirtieth day.



Father and son leave smiling.

A Luncheon Party at Tsangchow

By ANNA L. CHRISTIANSEN.

THE joys of a missionary's life are many, and you will agree with me that to see the development of character depicted on the faces of the five young women in the accompanying group is joy enough for anyone.

These girls are all the product of mission schools, and later of our Hospital Training Schools. Three of the group just happened to be visiting Tsangchow at the time the photograph was taken, the other two are our own head nurses. The one standing in the centre front is our splendid Miss Hu, who has charge of our Midwifery and Welfare Clinic in the city of Tsangchow. Miss Kuan is in charge of our own women's wards. Miss Liu Shu Chen, a graduate of our own hospital, has been doing post-graduate work in the Peking Union Medical College. She has also taken a midwifery course in the Government Training School in Peiping, and a further course in the Hygiene Centre from which she gained a Government certificate. She is *en route* for a holiday in her home, in one of our out-stations. Liu Shu Chen has been a promising girl right from the days when she was at school here in the Compound, and I think we all considered her a fine character even then. How glad we were, when later on she was one of the first group of nurses who graduated from our hospital, and secured her N.A.C. Certificate. Yet we were not entirely satisfied that her Christian life was going to bear much fruit. She said she was anxious to help her fellow sisters, but one realised that the salary she would get as a trained nurse was the chief attraction.

We tried to be thankful that Shu Chen and her fellow graduate, Li Mei Chen from our Siaochang school (she is not in the group), were well equipped professionally, and that they were members of the Church of Christ, but now, what a difference! Professionally equipped? Yes! Christian? Yes! But what a change in both these girls. Christians indeed, girls filled with the Holy Spirit.

Soon after these girls went to Peking they came under the influence of a group of evangelists who called themselves "The

Bethel Band." Shu Chen told us (Hospital staff), at one of our morning prayers, how she fought against their influence and how she resented the efforts of some of her fellow nurses, who had already been touched, to induce her to go to the meetings. She told them she did not want to become "red hot" like them, and that she considered that kind of enthusiasm as merely superstition. However, they prayed especially for her that she might give her whole life to Christ, and they won. Shu Chen told us that she was compelled, against her will, to attend these meetings which were still being held in the city, and that one joyous day, the beauty and wonder of Christ's love was



(At back) Miss Liu, Miss Christiansen, Miss Hsing.
(In front) Mrs. Ch'en, Miss Hu, Miss Kuan.

revealed to her. Her testimony to the indifference of her previous life, her repentance and her new-found joy moved us all intensely.

How changed I found this girl in our private talk! Where does she want to work?

Anywhere! How different the fruit of that work will be! On the one hand eagerly, joyfully helping to heal the physical ills of her sisters, but burning with great zeal to tell them of the Healer of souls.

Li Mei Chen has had a similar experience. She has already given up a lucrative post in the Peking Union Medical College, as well as a luxurious home, and is now in a country district, working side by side with a bible-woman, her one desire to tell the people about the wonderful Saviour she has found. She says she wants to make them see Him.

What a different kind of satisfaction we find in our two girls now. The product of our mission work—we here and you there.

"I must tell everybody how feeble the work is without the infilling of the Holy Spirit," was Shu Chen's last sentence to me.

"How do you know you have the Holy Spirit, Shu Chen?" said one of the girls.

"How do I know? Because of the joy and peace in my heart. I have no burdens at all."

"But what must I do to get it?"

"Don't do anything at all; just accept it, it is yours, it is already in your heart."

How can one question the divinity of Christ when such power is to be had just for the accepting?

Another member of the group, Mrs. Ch'en, comes from one of China's old and aristocratic families. She is the only member to embrace Christianity and that against fearful odds and persecution. Her story would fill a book. She herself has had to give place to a secondary wife. Her husband will not own her unless she gives up Christianity. She also spoke to us and made us all feel that Christ was very real to her.

Miss Hsing, the fifth member of the group, is also a product of our Tsangchow Mission School. She later took a nurse's training in the Methodist Episcopal Mission, Peking, where she still works.

And so, as we share this work with you, we can rejoice together. If we are faithful in sowing the seed, we can safely leave the rest in His hands, but it must be faithfully done.

Isn't it all worth while?

Raising the Income in a Depressed Area

ALL Lancashire may be said to come under the classification of "depressed area." Looked at in the lump, there seems to be little hope of increasing missionary income. The task of the church I am thinking of, which has always had a good missionary record, was to spread the interest and the giving to individuals and not to harry the enthusiastic few.

The church Missionary Committee was reconstituted with a representative from each organisation, from the church itself down to the cubs. Where a society or a group was not keen the minister helped to change their point of view.

The Auxiliary was assessed at £30 in the Three Year Plan. The new Church Committee immediately set itself to raise £12 to £15 of it. The needs of the field were surveyed, criticisms met, and objections answered.

About fifty people in the church gave personal subscriptions to the L.M.S., apart from collections. By a revision of lists this was increased to 100, each of whom was sent a personal letter by the secretary and the

minister. Seven collectors were appointed to call at the houses of the subscribers. This will result in an increase of about £5.

Then the N.Y.O. was overhauled, and twenty-five children took the little penny counterfoils during Christmas and the New Year. The offering for the ships went up from 14s. 6d. to nearly £8.

The Special Objects Scheme was used with the Ladies' Sewing Guild, who have undertaken to support for three years a cot in the Neyyoor Hospital at £7 10s.

To raise interest as well as money, the Committee organised a missionary "Banquet" at which over a hundred people listened to distinguished visitors (home made!) from Neyyoor, Mbereshi, Papua and Shanghai. This is an "extra" for the Three Year Plan, and will result in £4 more for the budget. The appeal of Medical Missions was specially dealt with from the pulpit, but vague appeals and entreaties have been avoided. It is useless to beg from a large Sunday School unless you see there is a missionary box in each class.

CECIL NORTHCOTT.

Death of F. F. Longman

FORTY-FOUR YEARS IN INDIA.

FRANCIS FREDERICK LONGMAN sounds very unfamiliar. He was F. F. Longman, known, trusted and loved by very many.

From childhood he was familiar with Christian activities, for his father was an evangelist in Plymouth and Bridgwater. He studied at Western College, was ordained and reached India, as an L.M.S. missionary, in 1889. Until 1933 he served the Society with unflagging devotion, and died in harness after nearly forty-four years' strenuous work. He enjoyed a richly varied experience: in Calcutta, then Almora and Ranikhet, later, for many years in Benares and Mirzapur, for the last eleven years again in Calcutta. During the war he was in France and broke down so utterly that little hope was entertained of his recovery, but recover he did and rendered diverse services in India: educational, evangelistic, pastoral, and secretarial.

F. F. L. possessed many all-round abilities and exercised them ungrudgingly. Whatever he had—and it was not little—was available on demand. He would go anywhere, do anything. Whatever he undertook he did, and that creditably. A more obliging man it would be impossible to find. Did anyone need help? F. F. was there. Even-tempered, sympathetic, genial, he was a delightful comrade and friend. He was

brotherly with all, especially with the poor and downtrodden, and utterly free from anything approaching snobbishness. His piety was not of a maudlin type, but very real and distinctly practical.

In June Mr. Longman returned from a holiday in Darjeeling, on the 15th he was poorly but was recovering, on the 21st he became seriously ill and was removed to hospital on the 22nd. There was intestinal trouble and a serious operation was absolutely necessary. This was performed on the 28th; he was taken back to his bed, but collapse ensued and he passed away at the age of 71.

The following is an extract from a resolution passed by the Bengal Church Missionary Council.

"... was a constant source of inspiration to all his colleagues. He had a lovable nature, and his whole life was graced by an infectious cheerfulness, a wonderful humility, and many inconspicuous acts of kindness. It was his great joy to serve the

needs of others, no matter how trivial or tiresome. He was above all party spirit, all thought of personal prestige. The extreme simplicity of his way of life endeared him to the people of India. He had a complete disregard of self, and his dominant desire was to do the will of his Master."

EDWIN GREAVES.



Mr. Longman's last portrait—farewell to England.

R. A. HICKLING TO BROADCAST.

Mr. R. A. Hickling, who retired last year after many years of service in Chikka Ballapura, has been called "The Pied Piper of the missionary body in South India, leading men and women, boys and girls, into the golden gates of the Kingdom of God by the strains of music, and the lilt of beautiful song." In true Indian fashion, he would sing and chant the Gospel story to enthralled crowds at markets, fairs and festivals, and by the Indian roadside.

Mr. Hickling is now in England, and on Sunday, September 24th, he will be broadcasting in the National programme from 5.30 to 5.45. The title of his talk will be "Music, poetry and preaching in India, with illustrations." This will be a treat which no "Chronicle" reader will want to miss.

The Gem of the Kalahari

OPENING OF NEW CHURCH AT TIGER KLOOF.



Sculptor] [C. d'O Pilkington Jackson.
Tablet in memory of Khama in the Church at Tiger Kloof.

TIGER Kloof Native Institution had a day which will always be marked in its history when the Arthington Memorial Church was opened on June 9th.

The Arthington Trustees were well represented by Mr. Talbot Wilson, J.P. Chief Tshekedi and Semane, Khama's widow, came from Serowe; the Rev. Neville Jones of Hope Fountain and the Rev. A. E. Jennings of Vryburg were there, and for three days the Institution entertained 220 visitors, of whom twenty were Europeans. It needed much planning, but the final gathering of about 750 at the opening was the result and the reward.

The beautiful church, which has been erected by Tiger Kloof boys under Mr. Ballantyne (30 years at the Institution), was opened by Mr. Talbot Wilson, who unlocked the door after an introductory speech by the Principal, Rev. Alfred Haile, M.A. The congregation entered and joined in acts of worship, led by N. Lekalake, Andrew Kgas, Gavin Smith and the Principal. Mr. Neville Jones preached from Joshua iv, 20, and Chief Tshekedi unveiled a memorial tablet



Interior of the New Church at Tiger Kloof.

to Chief Khama, of whose great qualities Mr. Jennings appropriately spoke.

Chief Tshekedi wisely reminded the audience of his father's constant endeavour to give a Christian character to the ways and customs of the tribe, and urged the students not to adopt expensive ways of living, but to appreciate their own people's lives and habits while introducing those higher ideals they had learned at Tiger Kloof.

THE BUILDING.

The new church is built of native dolomite stone, quarried at Tiger Kloof by William Marupin, and faced by the boys, and is about 100 feet by 50 feet over all, and 50 feet

high to the gable. The building consists of a nave, apse and two transepts, the nave being lighted by lancet windows with leaded lights. In the apse stands the table and above it hangs a curtain, woven by Tiger Kloof girls. All the pews and woodwork were made at Tiger Kloof from African timber, and the former afford seating capacity for a congregation of 500 to 600 persons. In the south transept is an Estey organ.

The design and proportions endue the church with a simple dignity which cannot be equalled for a building of its size in South Africa.

THE READER'S GUIDE



Pathfinders in China.—By Nelson Bitton (Livingstone Press, price 1s., paper cover, by post 1s. 1½d.).

The author states in a foreword that the chief aim of this book is "to give a more adequate place to those of our Chinese brothers and sisters in the faith (and some outside it) without whose help and devotion the work of even the greatest of our missionary heroes could not have been done."

As it deals especially with the work of the L.M.S. in China, there are naturally few references to Chinese Christian leadership in connection with other sections of the Christian Church. A most interesting and valuable contribution to a "Pathfinder Series" could be made by a joint compilation from all these sources. We have, however, in Mr. Bitton's book a most interesting L.M.S. contribution towards such a record. The opening chapter sketches the epoch-making changes in intellectual outlook, and in social, industrial and political life which have taken place in China during the last generation. He then gives us an outline of the founding and development of L.M.S. work in the five main centres, viz., South China, Fukien, East Central and North China. Tribute is given to some of the great L.M.S. missionary pioneers in the different departments of Christian activities—Evangelistic and church work, education, medical missions, and the great work of the preparation and distribution of literature. The special feature of the book, however, is the tribute given to the contribution made to the work by L.M.S. Chinese Christian leaders, to their sterling character and devoted service. A few of these only are mentioned. There have been, and are, many others equally worthy—men and women who have been pathfinders, foundation layers and builders of Christ's Church and kingdom in their own land. As Mr. Bitton points out in his foreword, "The true advance of the Church must be in the souls of native peoples."

Study circles will find *Pathfinders in China* most helpful and stimulating.

E. B.

People of the Light.—By Doris M. Gill. (1s., by post 1s. 1d.).

Speakers who are suddenly called upon to give a children's address, or to tell a story to a whole Sunday School, have learnt the value of the Story Series, produced by the United Council for Missionary Education. The first two in this series, *Hero Stories* and *The Happy Folk*, have made friends for themselves in many places. Now comes the third in the series, *People of the Light*. It contains ten stories drawn from many lands—all true, and most of them about people still alive to-day. They are written for boys and girls of junior age, and can be given to the children to read for themselves if desired. The stories illustrate the text "Your light is to shine before men that they may see the good you do and glorify your Father in heaven." (Moffatt's Translation.) *Friendship leaps the Sea* is an excellent story for Boys' Brigades, telling, as it does, of the earthquake relief work done by the Boys' Brigade, Swatow, China. But all the stories are good, and it is difficult to make a selection from them. The handy pocket size of the book adds to its usefulness.

Books on Loan

A large collection of missionary books at Livingstone House is available for loan to friends of the L.M.S. The Lending Library caters for ordinary readers, for those who need books of reference for the preparation of addresses, for leaders of study groups and training classes. The membership fee, which includes the catalogue (kept up to date by annual supplements) is 6d. per annum. Members who are unable to call at the Library pay postage each way. There are special terms for leaders of groups.

Please apply to Mr. C. Burningham, Lending Library, Livingstone House, Broadway, S.W.1.

(For further list of books see "The Overseas Bookshelf," which is included with this number of "The Chronicle.")

Consider China

By EDWARD SHILLITO, M.A.

I

If you were a statesman you would be bound to think of China. On your desk would be the *Lytton Report* and sundry documents dealing with Manchukuo, and reports from the League upon China and Japan. You would know how impossible it is to form any judgment upon international affairs without taking into account the future of China. It has come into the family of nations, and it must play a great part in the story of the world from this time onward.

II

If you were an economist, or a merchant, you would be bound to study China. It is a land immensely rich in the raw materials for which the modern world is eagerly seeking. In many ways it is an unknown land, waiting the touch of modern science to reveal its treasures. But far more important than any treasures hidden in the earth are its people. The Chinese are a race with a noble past and a still nobler future. In the Chinese themselves a new age waits the pressure of the Hand of God, as He works in history. The student who, estimating the new facts with which the world must deal, forgets China is making a fatal error.

III

If you were a lover of art and literature you would not ignore China. Art does not need a translator; everyone who cares for beauty of line, and clearness of vision, loves Chinese pictures at sight; and few who have looked at Chinese characters will question the judgment that they are the most perfect and beautiful form of expression ever devised by the human mind. It is not so easy to enter into the treasures of Chinese literature; there we need a translator, but we have such a translator in Mr. Waley, who has given us the power to share a little, at least, of the Chinese heritage.*

IV

If you are a member of the Church of Christ you cannot ignore China. In that land there is a Church, in which you also have

your part. It is a Church which needs your sympathy and fellowship. It is a Church which you, too, need to know, from which you, too, have much to learn. There must be giving and receiving if there is to be a true fellowship between East and West. You can give China some of the treasures which have descended to you out of the age. "The revenues of the ages" are yours only if you share them. The Chinese Church may even profit by your errors. You can put up here and there at dangerous points in the road, "No way here!" As Christian and Hopeful did after they escaped from Giant Despair, you can put up a pillar that Chinese pilgrims on the same road may read.

V

But if you are in the Christian Church you will be looking for what will follow when the riches of Christ are appropriated by the Chinese. They are unsearchable riches, waiting new minds, new explorers, new experimenters. What will the Chinese discover in that land of boundless wealth? Something we know already. More we shall know. And meanwhile we shall do our best to study China.

VI

If you are in the L.M.S. you have particular reasons for keeping in touch with China. Robert Morrison, the first Protestant missionary in China, was one of us. There have been since his day a company of ours worthy to be honoured by us. In his book *Pathfinders in China* Mr. Bitton has paid his tribute to the Chinese builders of the Chinese Church. They worked in the most loyal way with their Western colleagues, and it is just that one who had his part in that scene and knew and loved many of them, should recall the debt to them, which the Chinese Church and indeed the Church Universal owes.

VII

If you were busy with things economic and political, you might have no little difficulty in finding the books which you needed. If you are busy with the Church in China, you have at hand a supply of excellent books, cheap, too. Some are known and tested. Others are new. Let us think of them for

* In his *World-Tides in the Far East* Mr. Mathews deals with such subjects.

a moment. There is for background Mr. Sewell's *The Land and Life of China*. There is another book, *The Chinese Church in Action*, from the author of *Chinese Realities*, a book which still has its value. And it is good news that Mr. Basil Mathews, who is one of ours still, though it is fifteen years since he left his editor's desk in New Bridge Street, has written *World-Tides in the Far East*. In this there will be found the most vivid and up-to-date account of the East as it is to-day. All the movements in the East find their meaning and their answer in the Gospel of Christ. To whom can the children of the East, called suddenly into

this tumultuous scene, turn but to Him Who calls them into His kingdom and into His glory?

VIII

If, then, you would live in a real world, not in any dreamland, nor in any imaginary setting; if you would have your part in turning eternal truth into present fact; if you would be a loyal member of the Church Universal; if you would be an inheritor of the L.M.S. share in the Kingdom of God, you will go forth in thought and prayer and service to the land of China; and you will have a rich reward.



Starting Life at Bishnupur

By W. E. FRENCH.

(*The Baptist Society's Representative on the Union High School Staff.*)

THE senior boys of our school usually leave school after their Matriculation Examination in March. So the school service on the first Sunday morning in March was of a very special character.

The Head Master, the Rev. S. K. Chatterji, M.A., conducted the service as usual, and expressed the thanks of himself, the staff and school to the retiring three prefects, who had served the school very efficiently during the previous year. It was interesting to note that one of the retiring prefects was a Chakma from the Chittagong Hill Tracts, and another an Oraon from the Rangpur district.

After another hymn, the Head addressed the newly-selected prefects, and gave them a very solemn charge with regard to their new duties. The eight boys were then called to the front of the chapel and were ordained as prefects by the laying on of hands by the Head Master. We then sang Rabindranath Tagore's great hymn:

"To whom Thou hast handed Thy standard,

To him give the strength to carry it."

Finally our minds turned to the seven boys who were to be baptised that morning.

The Head gave a most appropriate talk to them on the meaning of the Christian life upon which they had entered, and loyalty to Christ to whom they were to profess their allegiance. The last hymn was a processional, and as we sang we filed out of the chapel to the banks of the great "tank" outside, named the "Pool of Consolation." The seven candidates came down the broad steps to me in the water—and how thankful we are that in India our baptising can be held in the open air.

At the close of the afternoon service, the Lord's Supper at which we welcomed these seven new members to the Church, was a fitting service of gratitude with which to end a great day. Ten boys who had rendered faithful service as leaders of their fellows in the school, were sent out prepared to render faithful service in the greater things of the world outside. Eight boys had been selected and consecrated to be trained as leaders, and seven boys had been added to the Church. So the school plays its part in the preparation of the leaders of the Indian Church of to-morrow, and we are grateful for the privilege of sharing in a task so exhilarating.

Livingstone at Newstead Abbey

By DAVID CHAMBERLIN.

The Autumn Assembly of the Congregational Union is to be at Nottingham. Many of the delegates will be using the opportunity to visit Newstead Abbey, and these notes may serve as a reminder of a great friendship and a generous host.

WILLIAM FREDERICK WEBB of Newstead, was one of those gallant hunters whose names adorn the story of Africa. In 1850 he went to the Cape to stretch his limbs, being then less than twenty-two years of age, and growing thereafter to a height of six feet four-and-a-half inches.

No anecdote reveals the man better than the one told by his daughter in *Livingstone and Newstead*. When he was returning by steamer from the Cape to England, two lascars fell overboard in the Red Sea. "Surely the captain is going to stop the ship?" was the natural question. "Not for lascars," came the callous answer. "Then perhaps he will stop for a passenger," said Webb, and instantly plunged into the water.

He had not been long in Africa before he fell ill, and Livingstone came to minister to him. It was the beginning of a friendship between the missionary of modest inches and the young giant, a friendship which lasted to the end of life, and stands among many such to refute the suggestion

that Livingstone could not get on with white people.

After the Zambesi Expedition of 1858-64, Livingstone returned to England, and was invited to make Newstead Abbey his home. Compared with the rough life of Africa, the blanket on the ground, and often no blanket, Newstead presented the kind of change of scene only commonly found in fairy stories. Up to the time of Henry VIII it had been one of the most flourishing monasteries in the Midlands. There remained of its early structure still enough to make a noble building. Cloisters, vaulted chapter-house, crypts, fountain, fish-ponds, quadrangle, and other features were intact.

This stately home of the Webbs had been the home of the Byron family before them. Of the Byrons, the most famous locally was the great-uncle of the poet. He is known there as "the wicked Lord Byron," and tales of his violence abound. The poet did not impress himself so sharply upon the neighbourhood. One admirer of his works inquired of a local carpenter concerning Byron's tastes and habits. "Waal, 'e liked



Photo by]

Newstead Abbey, West Front.

[Kent and Jones.

good beer," was the reply, and when the shocked lady indignantly pointed out that it was the great poet she was speaking of, the only response was, "Waal, I did 'ear 'e'd writ zummat."

Livingstone had suffered heavily on the Zambesi Expedition. Mrs. Livingstone had died at Shupanga—fever had reduced most of the party to an intolerable weariness of one another, and the Zambesi had refused to be navigated!

Yet out of loss and failure the best work was to grow, for Livingstone, compelled to turn to East Africa, made a serious start upon the culminating work of his career—the unveiling and stopping of the Arab slave trade. No longer on the staff of the L.M.S., but a British Consul, Livingstone must needs write, for the Government's benefit, the story of his expedition. So at Newstead Abbey, during the seven months, September 1864 to April 1865, he wrestled with his own pocket memorandum books—Kirk's papers—brother Charles's papers—maps, drawings, and letters in masses.

Mrs. Fraser, who was the little daughter of the Webb household at the time, tells of the way in which the Zambesi pervaded the Abbey.

Livingstone thoroughly disliked the long, indoor job of copying out the manuscript finally and fairly for the printer. In this work the whole household took some part.

Mr. and Mrs. Webb, Mrs. Goodlake (Mrs. Webb's mother) and Agnes Livingstone were all busy at one time or another with apparently numberless foolscap sheets which became *The Zambesi and its Tributaries*. By their joint effort it was completed ten days before Livingstone left Newstead, and everyone had a good reason to rejoice at the finish.

The solid work of the mornings was followed by recreation into which Livingstone entered with his usual thoroughness. In his letters written during those seven months, there is a merriment which shows a happy spirit in conditions of material comfort and good fellowship.

There were enchanting scenes around; his daughter Agnes was growing into beauty by his side; the Webbs were devoted friends ("God bless the Webbs," he wrote repeatedly), and he was well looked after by experts in hospitality. Livingstone was not particular about food, but it was noticed that the Newstead fare and fellowship quickly altered his appearance—certainly the portrait of his versatile face drawn at Newstead makes him seem many years younger than some earlier pictures. It was one sign of the new strength and hope drawn from a human friendship which enriched his life and contributed to his great achievement. He was never without such support, but it came in fullest measure in those months of compressed happiness at Newstead Abbey.

Inyati's Magazine

"UGUQOLOTTJA GWENYATI"—these words, being interpreted, mean "The Gambolling of the Buffaloes," is the name given to the school magazine at Inyati, of which Mr. Hugh P. Rowland (grandson of the late Dr. Alfred Rowland, of Crouch End), is the editor.

The magazine contains news of old boys, articles and poetry by boys and staff, and accounts of inter-house cricket matches.

One of the African members of the staff writes an article "To Old Boys," showing them how Inyati cares for her students.

"The 'Ndebele cattle owner loves his cattle, and knows them by footprint, voice, name, colour and shape of horn. He also knows their habits so well that he can pick out each cow with its progeny.

"Picture him as he sits by the hearth late in the evening. He touches each finger in

turn and ponders over his cattle. He wonders what the young ones will turn out to be, that one will perhaps make a good bull, and those may turn out fine cows and oxen.

"Inyati knows and feels exactly in the same way about her progeny, part of which is still being nurtured, and part of which is already weaned, grown up and gone abroad. She does not neglect you while you are here; neither will she neglect you when you have left her. Reciprocate her love. She still takes an interest in you and wants to know not only your successes but your failures and difficulties as well. Write to her so that she may know how you fare, and let your experience be shared by the younger generation. Pay her a visit whenever you can, for she has many new things to show you."

John Wray

PIONEER MISSIONARY IN BRITISH GUIANA.

By J. GRAHAM CRUICKSHANK, of Georgetown.

JOHN WRAY was born at South Skir-
laugh, near Hull, in December 1779,
and in February 1808 landed on the
low, muddy north coast of South America
as the first missionary to the Negro slaves in
what is now British Guiana.

In 1776 a Hollander, Hermanus Hilbertus
Post, had come to Demerara (then a Dutch
colony) and had established a cotton plan-
tation, "Le Resouvenir," on the east coast.

Working with his African
slaves he had noted their
value as labourers, and
their degradation as men,
and it lay heavily on his
mind that "we only en-
deavour to profit by the
labour of this people
without attempting to
elevate them." Letters
to the London Missionary
Society brought the Rev.
John Wray.

By most planters, Mr.
Post—"a plain, serious-
looking gentleman about
fifty," as Mr. Wray de-
scribes him—was looked
upon as a crank or
visionary. What did a
Negro slave need to
know but how to work?
And when the mission-
ary began to teach
slaves how to read there
was genuine alarm. "Mr.
Post himself was at first averse to this."

However, Mr. Wray went ahead. He
found the slaves "nearly as ignorant of God
and Eternity as the Beasts of the Field."
A Negro when asked who made him, replied
he came from Guinea. Services were at-
tended by Negroes of the estate and by
some others. Every evening there was
instruction in reading.

In September 1808 a meeting-house was
put up, which was named "Bethel Chapel."
In April 1809 Mr. Wray married Miss Rebecca
Ashford. Towards the end of the same month
Mr. Post died, to the great grief of all his
Negroes.

In 1813—at the urgent persuasion of the
Commissioners for managing the Crown

Estates and Negroes in Berbice, who in-
cluded his friends Mr. Wilberforce and Mr.
Stephens—Mr. Wray left Demerara. The
people were much distressed. "Poor old
Hannah, Jason, Romeo, Gingo, Lucinda,
Asia, some of the happiest days of my life
have been spent among them." He could
only hope that another missionary would be
sent out soon.

Thereafter, but for an occasional visit to
Demerara, his labours
were to lie in the ad-
jacent, and also slave,
colony beyond the
alligator-haunted waters
of the Abary creek.

In that fine but back-
ward colony there were
about forty thousand
plantation slaves in a
state of mental and
moral stupor. Their un-
thinking enjoyments were
purely animal. Mr. Wray
found them much more
ignorant than the slaves
in Demerara.

At first Mr. and Mrs.
Wray lived on Zandvoort,
a coffee plantation on the
Canje River. Here they
had to learn "Berbice
Creole," a compound
of broken Dutch and
English, with some
African and Indian

words. Some of the old people would go
to Mrs. Wray and say, "Missy, break down
the sermon!" There were two other Crown
estates, surrounded by bush, on the Berbice
River. Most of the private estates were for
a long time closed to the suspected mis-
sionary.

In February 1819 a small meeting-house,
"Perseverance Chapel," was opened in New
Amsterdam. It was attended at first mainly
by the Crown tradespeople, known as "the
Winkels."

Meanwhile, after a protracted interval
which he greatly regretted, a successor had
been found for Le Resouvenir Plantation:
John Smith. Mr. Wray visited Demerara in
October 1817 and was favourably impressed



From an

John Wray.

[oil painting.]

with him. Six years later came "dreadful tidings" of a revolt among the slaves on the East Coast of Demerara, of the arrest and trial of the missionary, and (within six months) his death in prison. Mr. Wray "doubts not he has taken his seat among the martyrs." In September 1823, "Perseverance Chapel" was burned to the ground.

But the march had begun towards the amelioration and final abolition of slavery. It was the pioneer's urgent work to prepare his people for greater liberty. Some planters now asked him to preach on their estates, placing at his disposal the "logie," or large barn, which was empty out of crop time. In June 1825 a new chapel was opened in New Amsterdam. In December 1832 the first country church was opened at Lonsdale, east bank, Berbice River. A year later a chapel was opened at Hanover, on the west bank. Within three years four more outposts had been occupied. A pleasant glimpse is given of men cutting wood in the bush, and women heading in bundles of dry grass, to frame and thatch a small wattle-and-daub meeting-house in a remote spot on the West Coast of Berbice.

Mr. Wray's letters and journals, preserved at Livingstone House, from which—together with Rain's *Life of John Wray* (London: 1892)—the facts for this brief article are drawn, are full of graphic records of the time. Among most of the Negroes there was an extraordinary desire for Biblical knowledge. "Massa, a-we hungry fo'

preaching!" "Massa, let me have water thrown on my face before I die." "'Fore-time they only teach a-we fo' work coffee and cotton. Massa now come fo' put a-we in the way." Old people whose heads were as white as wool sat down, with dim eyes, to try to make out a word or two in the Good Book.

For eighteen years Mr. and Mrs. Wray worked alone. They broke the ground and sowed the first seed. At last in 1831 they were joined by Mr. Lewis, who died within a few months. Mr. James Howe arrived in October 1833. It was not until late in 1836 that Berbice was divided into parishes allocated to the Established Churches.

On the 1st August, 1834 the slaves had passed into a four-years' apprenticeship preliminary to full emancipation. "Little did I think that in August 1834 I should have the happiness to write 'Slavery is abolished for ever'."

But the pioneer was not to see the Negro finally freed. On June 8th, 1837—two days after the death of his son-in-law, the Rev. James Howe—he passed away after violent fever at New Amsterdam.

He was borne to the grave near the Berbice River by the Negroes of his church.

A few years ago he was affectionately remembered by several old Negroes then alive. "Parson Wray! A-we own minister. A-we fust fust missionary, a-we teacher, a-we lawyer, a-we doctah, a-we friend, a-we everyting."

Power and Joy in Siao-chang

THE Rev. W. F. Rowlands, B.A., B.D., of North China, writes:—

"An event of importance was our District Association gathering near Easter. We gave much more time this year to spiritual exercises, and each day we had both our individual 'Quiet Time' and a time for 'sharing' together what we each discovered in the scripture passage of the day. The Clark Band men at one meeting gave splendid testimony to the new inspiration which had come to them and so helped to deepen the sense of God's nearness and power.

"In general I think I can say that there is a new spirit in our midst to-day and a new hope for the future. We are very conscious of our past failures, and perhaps this humility and sense of need are giving God's Spirit a chance to send us a new challenge and endow

us with new power. It is certain, too, that the effect of the Oxford Group Movement is being felt strongly in our midst and its principles have begun to make a great difference to our work. You know how the Clark Band was revived last winter, largely through this means. This spring the Women's Class at Siao-chang, lasting for six weeks, was also transformed through the application, in very simple ways (especially the early morning Quiet Time and the united sharing on a Scripture basis), of these same methods. Our own 'amah,' Mrs. Liu, attended most of the meetings and classes, and since then she, too, has been a different woman—as her zeal for winning others to Christ shows. God is marching on in our midst, and I believe that we may expect great things in the coming winter."



A fine example

THE Church at South Norwood (membership 175) has set a good example of sustained effort and raised its gifts to the L.M.S. from £45 in 1928-9 to £74 in the year recently ended. The result has been due to the steady application to its task of an enthusiastic missionary committee, whose Secretary is Mr. Stanley T. Deen.

"Freeing the Slaves"

Under this title the L.M.S. issues a free leaflet which is now available for wide distribution wherever the Centenary of Emancipation is being remembered. The leaflet describes briefly the Society's share in the activities which led up to the abolition of slavery and tells the sources from which fuller information may be drawn.

A call to Malagasy Christians

In the famous magazine *Teny Soa* (*Good Words*) which has been for many years in steady circulation among the churches in Madagascar, there appeared a translation of our General Secretary's letter in the *Christian World* on the subject of necessary economies. The translator writes: "Let us gird up our loin cloths and make a great effort this year. The day has arrived for us to rise and become self-supporting."

Dumb Deacons

At Stansted, Essex, the minister of the church (Rev. S. Pay) thought of a new way of reminding the congregation of the L.M.S. Instead of live deacons at the door with collecting plates he had made (by a clever artist deacon) two figures of black boys four feet high. They were cut from plywood and coloured. Standing tirelessly in the lobby at Stansted with bowls marked "L.M.S.," they have proved efficient and might be copied on occasion elsewhere.

Mr. Bowers goes to the L.C.C.

Congratulations to our Board's last Chairman on his new appointment. He is to move

from his present post as Accountant-General of the Ministry of Labour to that of Comptroller of the London County Council. Those who were associated with Mr. Bowers in the work of the L.M.S. Survey Committee will not need to be reminded of his painstaking thoroughness, his skill in handling complicated affairs and the kindness of spirit which makes a fellowship out of an audit.

A "John Smith" Play

Friends who are arranging to celebrate the Centenary of Emancipation this autumn will probably include Mr. Headland's chronicle play "John Smith" (8d. post free). It may be of interest to state that another play on the same subject has been written by Francis Mark—author of "Tarakin," which was published in "The Best One-act Plays of 1932," by J. W. Marriott. The new play has not yet been printed separately, but typewritten copies may be borrowed from the L.M.S. Loan Department.

James Duthie

It is a hundred years since James Duthie of Travancore was born at Dunnottar in Kincardineshire. In 1856, the year before the Mutiny, he was sent by the L.M.S. to Madras, where he served his apprenticeship. It was, however, in Nagercoil to which he was appointed in 1859, that for fifty years his life work was done.

The "Central School," to which he was appointed, became afterwards a High School, and in 1892 received the name of the Scott Christian College. When he handed his principalship over to the Rev. George Parker he had been thirty-three years its head, and till his death he took the liveliest interest in its welfare. He took his part in all the work of the mission, but he was a teacher first of all, and the more he taught the more clearly he saw the place of teaching "for a self-governing and self-supporting Church cannot maintain its existence without a trained ministry."

The Reductions and their Effect on the Work

By A. M. CHIRGWIN, M.A. (General Secretary).

MANY friends of the Society have been deeply disturbed by the statement that the Board has had to reduce its missionary staff by nine and its headquarters staff by two. They have been especially anxious on account of the work for which the L.M.S. is responsible in the mission field. What, they have asked, will happen to the work which was done by these eleven people? Will the decision mean the closing down of any station? Will it entail the dropping of certain branches of our enterprise? Will the work previously done by these people be placed on the burdened shoulders of the remaining missionaries? Will it be transferred to the Native Church and its workers? In a word, will it be carried on or dropped?

Continuance of the work

The answer briefly is, that we have reason to believe that most of it will be maintained. Though we are hard pressed we are not proposing to do any less work at the Mission House. Certainly nothing will be given up. Equally in the Mission Field every attempt will be made to continue the work for which the Society is responsible.

The fact that our missionary staff is being reduced by nine does not mean that nine missionaries are being recalled and their services dispensed with. Only in one instance is this course to be followed. In the eight remaining cases the missionary is retiring either because he has reached the normal period of retirement or because he is taking up other work. One man has been appointed the Secretary in China of the Religious Tract Society; another has accepted appointment as Reader in Chinese at Oxford; a third is taking a Government teaching post; yet another has resigned for medical reasons; and four have come to the retiring age. In each one of these eight cases the Board has decided not to appoint a successor. By adopting this course it has avoided the tragedy of withdrawing eight missionaries and causing unspeakable pain to eight hearts. But what of their work?

In China

In one case in China the missionary was the Principal of a Union Theological College. The Institution will, of course, be maintained and its work will go on, though the fact that the staff is reduced is bound to affect its service, and the Society will have one less worker in a part of China where the need is great. In another instance in China the missionary has in recent years been engaged upon tasks not immediately or exclusively connected with the Society, though of great value to the Kingdom of God. His retirement does not, therefore, leave any important piece of L.M.S. work undone, though these other tasks will be affected.

In India

In one instance in India the missionary is retiring after thirty-five years of valuable service. In Travancore, where he served, it had already been decided, on grounds of policy rather than of finance, to substitute Indians for Europeans as Chairmen of Districts. In this case the responsibility is being transferred to Indian shoulders. In another case in India the missionary concerned had for several years been Treasurer of the Mission with no other large piece of work for which he was solely responsible. In this instance his work will be divided amongst his colleagues. In a third case in India all that one can say is that an honoured and valued missionary will not be replaced. Probably his Indian and European colleagues will try to carry on the work he did, but no one can help being gravely concerned about it.

In Madagascar and Africa

The same is true of the vacancy in Madagascar, which is not to be filled. The missionaries on the spot are already carrying a heavy burden of work and responsibility. They will do their best to carry this addition to the load. But the strain may well become too great. Health may suffer and the quality of work may be impaired. It may

become necessary to give up some definite piece of work ; but that necessity has not yet become apparent.

In South Africa, where a vacancy is not to be filled, there will happily be no retrenchment of work in view of the fact that the United Free Church of Scotland (Continuing) are almost certain to accept full and final responsibility for Molepolole.

There is only one case of withdrawal. In that instance the missionary has not for some time been able to do full duty on account of indifferent health.

The general result is that while the missionary staff is lessened by nine and the home staff by two, and the work is therefore

bound to be lessened in volume and perhaps lowered in efficiency, the resulting loss to the whole enterprise of the L.M.S. may probably be less than might have been expected from such a serious reduction in personnel.

Such a reduction cuts so deep and touches such vital activities that none of us can go with a light heart. It must send us with unalterable resolve to secure in this present financial year every penny that is required. The Board has budgeted for £3,500 increase on last year's income. That figure is not an impossible one. With determination and sacrifice it can be attained.

We ought ? Therefore we can !

“Wonderful !”

A STORY BY THE REV. MARCUS CH'EN.

IT was after a dinner in Changsha ; several well-known Chinese officials were present. I had said, “Pardon me, we are never happy unless speaking of the Lord Jesus.”

A learned Confucian scholar said, politely, “Ah, a wonderful man—world-wide fame ! He must have had very many disciples.” “No, only twelve, and one was unfaithful to him.” “You surprise me ! But, to be sure, he was a great scholar, and the world is full of his books.” “No, again, He wrote nothing, except once with His finger in the dust.”

“Indeed ? Very strange, very strange ; of course, he was then of a famous family, with high connections in the land.”

“No, He was unlearned, a poor man's son, and Himself a carpenter in a small town.”

“Ah, so he lived long and became famous ?”

“No. He died after teaching for only three years.”

“Astonishing ! He must indeed have risen swiftly to great power as an administrator in the State.”

“No, again ; He was despised and slandered by the Government, and put to shameful death with two thieves.”

“Did not his disciples rescue him ?”

“No, they all forsook Him and fled.”

“Ah ! And how many years did they mourn at his grave ?”

“He has no grave, and His disciples were full of joy three days after His death.”

“Wonderful indeed ! Then *WHY* has he become so famous ?”

“Because He met death, and sin, and hatred, and triumphed over them all ; and lives to-day to *prove it* to all who believe on Him.”



A Chinese girl with a precious gift from England.

The Chief Weeps

TRIBUTES TO THE LATE J. W. HILLS, OF SAMOA.

OF the wonderful meetings which we have been attending while here in Samoa perhaps the most striking has been the memorial service to the Rev. J. W. Hills, whose death in Maidstone last

lagoon. Notable and unforgettable surroundings and worthy of the life which is being recalled.

To hear the young men of Malua sing is a great experience. When their voices first broke on us in harmonious thunder, a thrill passed up the spines of Mr. Kaye and me, and we looked at each other in almost speechless amazement. It was so unexpected. If a chosen choir of these young men of Malua could be brought to sing their "rolling" hymns in the Homeland they would sweep Britain as a generation ago the negro "Jubilee" singers did. That is, of course, impossible, but it is something to know that a quite unusual development of choral singing is proceeding in these far islands.

So these men led our singing and brought us into a unity of spiritual expectancy. For myself, as a speaker at the service, I can only say that the atmosphere of the meeting was tense when I recalled to them the services of J. W. Hills, a worthy successor in service and love of the great missionaries of an older day. Quietly and without other emotional noise, the tears of these older Samoans flowed and great men were weeping. The Chief Tui, one of the hereditary kings of Samoa, a fine old Christian of 80 years, sat wiping the tears from his wrinkled, kindly face. The King was weeping for his friend the missionary. It required a great effort of will to keep emotion under control, particularly when the voice of the interpreter, Faletaese, began to break. One of the



The Deputation joins hands in Siwa. Meeting of Rev. Nelson Birton with Rev. J. A. Kaye.

year brought the sense of personal loss to thousands of Christians in Samoa. Fully 500 people crowded into the "Memorial Hall" of Malua, which was built largely through the sustained efforts of Mr. Hills as a memorial to the great L.M.S. missionaries of earlier years in Samoa. It is a worthy centre for the great work represented herein Malua. Through the windows of the hall we look out over the grounds filled with coco-nut palms, banana palms, bread-fruit trees and the flame-flowered trees covered with their great scarlet blossoms, while through the doors we watch from the platform the gleaming waters of the



Samoans welcoming the Deputation at the landing stage.

after speakers who had worked closely with Mr. Hills said that he felt like the evangelist John, and that if all the things he knew of the missionary's life and deeds were recorded then the world could not contain the books which would be written.

It was a service of dedication, and it provided for the meetings of the Samoan Assembly a reminder that there are bigger things in the Christian life than the revision of a Church Constitution, deeply engaged upon this as the Samoans need to be. They revealed their sense of the spiritual life by their ready response to the call to more devoted Christian service. It was the Samoan Church at its best, and a deeply attractive "best" it is.

So surely as there is a living "communion of saints," there was an opening of the lines of divine communication between Malua and the heaven of J. W. Hills' sainted spirit on Wednesday, May 24th, when Samoan hearts went out to him in loving remembrance.

NELSON BITTON.

Malua, May 26th.

Eloquent and affectionate testimony to the life and work of Mr. Hills has come also from the veteran Saaga who has been acting Principal of the Malua Institution and from

the Samoan pastor, Soti Enari, who received his training with Mr. Hills, and speaks as representative of many others who had the same privilege. Saaga writes:—

"Teaching, which was his favourite subject, was taken up with such dexterity that the enthusiasm of learning was always fired into the scholars' spirits. Preaching won the fame of being one of the best speakers in the Samoan dialect.

"He always used to write letters to nearly every Samoan missionary at various places such as Tokelau, Ellice, Gilbert and mainly Papua. Those to whom he wrote did not only read, but also used his advice.

"His name is written high in the Scroll of Honour and put up for those who worked

for Christ in Samoa. Samoa lost one of her guiding stars, but the brilliance is still visible."

Pastor Enari contributes recollections which occupy over four foolscap pages, closely typed in good English. He testifies to the high value to Samoa of the teaching methods used by Mr. Hills and states that the majority of the schools in the group today base their work on his rules. As botanist, builder, healer, and as a wise and earnest missionary of the Gospel, Mr. Hills left upon Enari and many others an impression which can never be erased.



J. W. Hills.

Ying's Quick Progress

OUR theatre coolie, Ying P'eng Y, has joined a preaching band of the Mission that is working near his home in Shantung. He first came to hospital a poor soldier, scarcely able to open his eyes because of the smarting pain of acute trachoma. It was many weeks before he was better, but in the meantime he became interested in the Gospel. Starting on the hospital staff as water-carrier, he soon showed his worth, and when the theatre post became vacant he was promoted to it.

In due course he took the Covenant and was baptised. On more than one occasion he expressed his desire to do evangelistic work, although he knew that his learning was small. He had, of course, learnt to read the phonetic script when still a patient,

but last winter he made an effort to get on with the reading of characters by joining the evening school, which was being run by the senior boys of our school. In the spring a graduation ceremony was held in the church, when the head master of the City Middle School presented the certificates. After numerous speeches, some of the students replied, among them Ying P'eng Y. He told how he had come to hospital almost blind, and how he had not only received healing there, but had heard the Good News which had made all the difference to his life. He made a bold testimony of his faith to that mixed audience. Though we are sorry to lose him, we are glad to know that he is serving the Kingdom in another sphere.

(From Dr. G. W. Milledge, Siaochang.)

Where Head-hunters Lived

By B. T. BUTCHER, of Aird Hill, Papua.



The Dubu at Goaribari.

THERE are few who know anything of Missions who have not heard of James Chalmers, but there are many who are altogether hazy concerning the

country he worked in and the place where he died.

In fact there is probably a majority of the supporters of the L.M.S. who think that Chalmers was killed in or close to the Fly River.

But Goaribari, where he met his death, is about 100 miles north-east of that river, and forms part of the great Kikori Delta.

It was in front of just such a house as is shown in the picture that he and Tomkins and eleven of their Papuan helpers were killed. That house was destroyed soon after, but this stands on the same site.

Only a part of its length can be seen. Some of these homes are as much as 700 feet in length. This one, known as the Dubu Daimo, or men's house, is used as a dancing hall.

Down its long length on either side are a series of stalls or cubicles, each the home of a man, and at various intervals as you walk down this gloomy, rather awesome place you see the sacred shrines of the different Gu or families—the Agibe, each with its cluster of human skulls.

Various sacred articles and sundry Totem shields, known as Gope, are by the shrine, and food is often presented to the Agibe before it is eaten. It is one of the central places of their tribal life.

Farther east among the Urama tribes of the same Delta country the great house of



An Interior.



The Place of Skulls.

the village is known as a Mene, and is kept for the use of the men much more exclusively than among the Goaribari or Kerawa tribes.

The picture shows the interior of one of these strange homes—not so long as the Dubu Daimo, but wider and much higher. The light that seems to be streaming in at the end is mainly due to halation owing to my having to rely on a long exposure to get the photograph. The end is really closed, save for the small door near which you can just make out some seated figures.

On either side the shrines, known here as the Avai, are situated above the Gopɔ, and the skulls of pigs and alligators—or it might be truer to say that these shields and skulls form part of the shrine with its collection of decorated human skulls behind them.

The small figures are canoe totems, each cut from a piece of the log from which the canoe was being fashioned.

The skulls, which like those before the Agibe, are trophies of many a fight, and mementoes of many a cannibal feast, and have been carefully worked over with gums from the forest. Eyes of cowrie shells are often added until they look like horrid human faces.

Kerawa and Urama folk speak different dialects and live in very different homes, but both build villages in the swamps amongst the mangrove trees and sago palms.

We might be excused if we found it difficult to think of the love of God moving in such surroundings, and yet there are men like Baia here with his wife Waioka, who are not only being changed but are helping to make known in their own villages the Gospel that is changing them.

We at home may be crying a halt, but the very difficulties we are facing come as a call to the Church in Papua.

There may be withdrawal of financial support from England, but there is no talk of retrenchment or retreat in the Delta where to-day the tiny Church is seeking to win the villages for Christ.

The fathers went out in their canoes to raid and kill. The sons, too, set out in canoes and do not look vastly different so far as dress and mode of travel are concerned.

But there is a new look in their faces and a new hope in their hearts, and they range out beyond the borders of their tribe with a Gospel that sweeps away the fears and enmities that through the ages kept them all divided.



Baia and Waioka.

The Work of the Livingstone Press

THE first thing that a visitor to the Mission House notices on entering the building is the display of books exhibited in the entrance hall and the Bookroom. It has always been one of the primary duties of the Society to disseminate information on the work of the Church in the Mission Field by means of books and pamphlets, ranging from heavier tomes for the "pundits," handbooks for teachers and leaders, to books and pictures for the very smallest of children.

The care and the sale of books for the Society is undertaken by the Publications Department, working under the direction of the Literature Committee, and bearing for trade purposes the title of "The Livingstone Press." Actually this is only a fancy title for what is simply a department of the Society's work. The Press has no separate legal entity—it is not a Company—but it bears this convenient and historic name by which to identify the Society's publications.

Activities manifold

"The Livingstone Press," of which Mr. Bernard Honess is the manager, serves the Society in a hundred ways. First of all it undertakes the publication of the Society's books, pictures, plays, and magazines, and of the Society's share of the books, etc., issued by the United Council for Missionary Education. Then it undertakes the sale, both in the Bookroom and through the post, of all kinds of books, in which the friends of the L.M.S. ought to be interested. All the publications of the Congregational Union, Student Christian Movement, and of the other Missionary Societies are available on its shelves, or at very short notice.

On these departments of its work and also on the issue of *The Chronicle* and *News from Afar*, of which over 76,000 copies are issued every month, the Press makes a profit, every penny of which of course goes to help the Society.

In addition to these, however, there are many other non-remunerative services which the Livingstone Press renders to the Society. All the thousands of free leaflets, posters,

New Year offering cards, Annual Reports, Medical material, W.P.U. handbooks, prize gift books, certificates, and collecting boxes, which go out from the Mission House are handled by the Department. Paper for all printed matter produced for the Society and printing contracts are arranged after careful examination of competitive estimates. A missionary, home on furlough, finds in the "warehouse," as we call it, a room to pack or store his baggage, with willing hands ready to help with the loading and unloading of the boxes.

Every parcel and packing-case and circular letter which leaves the Mission House, whether it be for any of the Society's departments, or for costumes,

scenery, curios, etc. for the Loans and Exhibitions department, is packed and dispatched by the Livingstone Press.

All the Society's stationery and office supplies are purchased by the department, without any charge, and many pounds are saved annually by skill and experience in buying in the best market.

Serving the Field

Many of our Mission Stations abroad also look to the Livingstone Press to supply their needs in printing paper and boards for the presses, and school books and slates, pencils



Bernard Honess, L.M.S. Publications Manager.

and similar requisites. During last year, goods for over seventy packing cases were purchased and packed ready to ship to Mission stations abroad. Some of these cases are subsequently carried by the *John Williams V* for the schools in the Gilbert Islands.

The work of printing for the mission field is an important service of which little is heard at home. The department often handles important editions of hymn books and various other publications in African or Papuan languages, this being regarded as one of the services which the Mission House can render to our colleagues overseas in their work. No charge whatsoever is made for all these services.

It is sometimes said that the Publications Department "costs the Society money," and so it does. But that cost is the price of necessary service. The remunerative side of the work, such as the sale of books and magazines, yields a profit to the Society and helps to carry the non-remunerative or service departments, which thereby cost less. Of course, if a charge were made for all these services the department would make a

handsome profit, but the money would be out of one pocket and into another. Last year's net cost of £570 may rightly be regarded as money well and economically spent in the service of the Kingdom of God.

The Livingstone Bookroom

The Livingstone Bookroom will gladly send any books which are in stock on sale or return for approval, either to church secretaries or the organisers of any church meeting, or to any individual who may be known to the Mission House. Parcels of books can be obtained for meetings, carriage being paid by the Society both ways. There are now book secretaries in many churches who receive a few copies of every new or important book immediately on publication, for sale among the members of the church (unsold copies being returned within six weeks). This affords a splendid means of ensuring that your people are kept well up to date with information. If there is not already a book secretary in your church, why not raise the matter at the next Missionary Meeting and get one appointed ?

Star-Hunters

By DOROTHY HANSON

*I ASK of none his name or race,
Whether his skin be black or white,
But hold as brother of my heart
The man who, whole-souled,
seeks the Light.*

*I care not what his faith or creed,
Who gropes for stars in darkest night.*

*I'll reach my hand to meet his need
And with him stumble toward
the Light.*

*Enough that in humility,
He, being blind, craves clearer sight.*

*May he fare on unfalteringly
To find it in eternal Light !*

—From "The New Outlook," Toronto.

On the Road in Madagascar

OUR readers will be glad to learn that a new volume from Mr. Chirgwin will be published on October 1st by the Student Christian Movement Press, price 2s. 6d. It will be entitled "On the Road in Madagascar," and just as in "An African Pilgrimage" Mr. Chirgwin gave his record of his journeys in Africa, in this new book the reader will be able to follow his travels in Madagascar. Those who remember the letters which he wrote during his journeys will be glad to have those records in book form. We shall be able to say more of this book in our next number.

THE L.M.S. IN CHINA, 1932.

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PATHFINDERS

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Bitton

This book fills a gap in L.M.S. literature. Here is told the story of those unseen native Christians who laboured unceasingly and without reward by man before the dawn of the present day in China.

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